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OUR PUBLIC MEN.

The *Herald of Progress* recently published a statement that public men had not yet been found in our ranks who were able to make the scattered forces of Spiritualism pull somewhat together. Had the remark not been true, much discredit to the movement would have been averted. The first of the three great blows of recent times was caused by holding cabinet *séances* in public, long after such *séances* had been thoroughly condemned for proselytising purposes by Spiritualists who understood them. We published, in advance, that a crash must come, and it came a few weeks later. The next blow was due to the public recognition by certain Spiritualists, of mediums who came to England in extreme poverty, and suddenly were seen rolling in vast wealth. Good public men, capable of guarding the interests of the movement, would have ignored them under such suspicious conditions, as this journal performed its part in doing, and made the temperature so warm for them until they volunteered the explanation which, perhaps, no one had a right to directly ask, as to have nipped their power for evil in the bud. The third and present great blow to the movement is due to the circumstance that when the facts became known, the whole Spiritualist movement did not prosecute the two mediums, instead of leaving the public to suppose that Spiritualists at large sympathise with them. When such men as Professor Zöllner, Mr. Crookes, and many others have risked their popularity over Spiritualism, it is hard upon them that two or three public men cannot be found willing to sacrifice five or six hours per week, to initiate the steps necessary to uphold the honour of the movement before the world. If such men were at work, great numbers of Spiritualists would be ready to support them. "All-round" men are wanted, capable of guarding the interests of psychology as a whole, instead of riding small hobbies to the death in a spirit of selfish indifference. Iniquities might have been checked and cruel wrongs to the innocent been redressed, had we had any competent men, above the influence of gossip and slander, unselfish enough

to have investigated passing events to the roots and to have initiated public action thereon. For want of such action psychological science has received a check it will take years to recover.

AS TO SOME QUALITIES OF BUDDHISTIC ADEPTS.

In the present controversy in your pages as to Theosophy, Occultism and Adeptism, it may be interesting to revert to what are the true and distinguishing characteristics of Adeptism, so far as morality is concerned, according to the teaching of Buddha, Sakya-Muni.

In the "*Samanna Phala Sutta*," copied in appendix No. II to the "*Lotus de la bonne loi*," translated by E. Burnouf, is an enumeration of the moral qualities necessary for an Adept, and for the followers of Buddhism.

I translate the passage from page 463 of the "*Lotus de la bonne loi*":—

"Here below, O great King, the religious person having renounced taking the life of anything that lives, has aversion to any idea of murder. He lays down the stick, the sword, is full of modesty and pity, is compassionate and good for all life, and for every creature. This even is counted to him for virtue.

"Having renounced taking what is not given him, he has an aversion for every idea of robbery; receiving as a gift all that is given to him, desiring only what is given, he lives with a heart thus purified. When the religious person has this merit, it is counted as virtue.

"Having renounced incontinence, he is chaste; he has an aversion to the gross law of the union of the sexes; that is counted as virtue.

"Having renounced lying, he has aversion for every false word; he speaks the truth, he is the whole truth, he is sure, worthy of confidence, enemy of all falseness in his relations with men.

"This is counted to him for virtue.

"Having renounced all slandering, he has an aversion for scandal and evil speaking. He does not go about repeating what he has heard in order to cause anger; he reconciles those who have been divided; he does not separate those who are at one; he rejoices in conciliation, loves it, is impassioned for it, his language is such as to produce it; this is counted as virtue.

"Having renounced all gross language, he has an aversion to such language. All soft speech, agreeable to the ears, affectionate,

going to the heart, polished, beloved by many people, gracious to many, is the language he employs; this is counted as virtue.

"Having renounced frivolous discourses, he has an aversion for all language of that kind.

"He has an aversion to destroy any collection of grain or of creatures; he only takes one repast;* he abstains from eating in the night; he does not like to eat at improper hours; he does not like dances, songs, concerts or dramatic representations.

"He has an aversion for dress, or to adorn himself with garlands, perfumes or oils. He has an aversion to receive gold or money, or unripe grain, raw flesh, a woman or a young girl, a slave of either sex, a goat, a ram, a cock, a pig, an elephant, an ox, a horse or a mare. He has an aversion to receive a cultivated field or a property. He has an aversion to trade. He has an aversion to fraudulent weights and measures; he has an aversion to walking in tortuous ways, to fraud, trickery and blameable actions. He does not like any act of violence."

Then follows a long list, in great detail, of forbidden means of gaining a livelihood, and among them is "communicating with spirits," (Bhûtas) which, although very curious, is too long for this paper.

"And how, O great King, does the religious person shut to the gate of the senses? If the organ of sight be not restrained, if it be dispersed on every side, then violent desires, despair, sin and culpable conditions will follow. Then he succeeds in restraining it; he guards it, putting a bridle on the organ of sight.

"In the same manner, having perceived sounds by the sense of hearing, odours by the sense of smell, tastes by the palate, and tangible attributes by the sense of touch; these are the subjects of his reflections: if the organ of the mind be not restrained, if it be allowed to wander, then violent desires, despair, sin and guilty conditions will follow. Then he succeeds in restraining it, he watches over it, and succeeds in placing a bridle upon the organ of the spirit. He who is endowed with this sublime empire over his senses, enjoys an internal pleasure which nothing can take away. It is thus that the religious person shuts the gate of his senses.

"Having abandoned all cupidity for this world, having renounced the vice of wickedness, full of pity and of goodness for all creatures, he purifies his mind from the vice of evil.

* Buddha was stricter than Soocrates, who declared that everyone who took more than two repasts was a barbarian.—A. J. C.

"Having renounced idleness and indolence, he remains exempt from those defects. Having renounced pride and evil actions, he feels a calm soul within himself. Having renounced doubt, he remains free from all doubts.

"When the religious person having become detached from the objects of desire and from culpable conditions, has arrived at the degree of the *first* contemplation, which is the happiness of that satisfaction born of analysis, and accompanied by reasoning and judgment, let him bathe his body in the pleasure of the satisfaction born of distinguishing (what really is from what is not), that these be counted to him as meditation.

"Yet another thing, O great King. The religious person after having attained by the annihilation of reasoning and of judgment to the *second* degree of contemplation, which is the pleasure of the satisfaction born of meditation, affranchised from reasoning and from judging, and where rules the unity of the spirit, which is internal peace and calm; the religious person remains in this contemplation."

This would appear to point to the attainment of the state of intuition, instead of understanding and reason.

The enumeration of the different stages of advancement, like almost all the Buddhistic sacred books, is so unreadably long winded, and contains such wearisome repetitions, that I find I must give the substance or *resumé* of each subsequent degree, without following the exact words.

The *third* stage or degree of contemplation is attained by detachment, a state of indifference to outward things, but preserving memory and knowledge.

The *fourth* stage is obtained when by the abandonment of pleasure and pain, the anterior impressions of joy and sorrow have disappeared and the perfection of memory remains. In this state "having touched his body with perfected spirit, purified in a perfect manner, he remains seated, and there is no part of the body which is not in contact with this perfected spirit."

"The religious person perceiving his mind thus concentrated, perfected, purified, exempt from every stain, and free from every vice, and arrived at impassibility, directs his mind towards knowledge and science."

"Seeing his mind thus concentrated, he turns his mind towards the act of creating, under his eyes, the 'manas,' (the organ of intelligence). He represents to himself by thought, another body or form created out of

his material body having all its members and organs fit for action."

This evidently describes the power which the Adept has now reached, to project and make use of his spiritual body, or double.

Having attained to this degree he then turns his mind towards the activity of the magical faculties.

"He attempts the practice of supernatural powers, the effects of which are various; although one, he multiplies himself in many forms; although being multiplied he remains a unity; he appears, he disappears, he passes without difficulty through a wall, a rampart, a mountain; he plunges and replunges into the earth, as if it was water; he walks on the water without sinking, as if he was upon the earth; he passes through the air; he reaches to and touches with his hand the Sun and the Moon; he attains with his body even to the world of Brahma."

He then directs his mind towards the element of divine hearing (clairaudience); "with this element perfectly pure, which surpasses human hearing, he hears two kinds of sounds, sounds divine and human, those which are distant as well as those that are near."

He then directs his mind towards the knowledge of the minds of others (thought reading.) "Penetrating with his mind the minds of other beings, he knows them."

He then "directs his mind to the distinct knowledge and remembrance of his ancient abodes; he recollects his previous abodes or existences, which have been numerous," and then follows a minute description of the details of this knowledge.

This exactly agrees with the views of the Reincarnationists, and with the statements made by the Spirits or Mediums (as it may be) of the Latin races.

He then directs his mind "towards the knowledge of the death and birth of creatures. With his sight divine, pure, surpassing human sight, he sees creatures dying and being born, miserable or eminent, &c., following the destiny of their works. Those beings (says he) full of faults, which have resulted in actions, in words, or in thought, who injure the Aryas, who follow the doctrines of lies, who act conformably to false doctrines, these beings after the dissolution of the body after death, are born into miserable existences, into the bad way, into a state of decline, into hell. Those beings on the other hand endowed with good works, and words and thoughts, who follow the good doctrine, these beings after death are

born in the good way, into the world of heaven."

"The religious person perceiving his mind thus concentrated, turns his mind towards the knowledge of the destruction of the stains of vice; he knows what grief is, and says, behold this is grief; this is the production of grief; this is the cessation of grief; this is the degree or stage which leads to the destruction of grief; he knows the stains of vice, and says; behold the stains of vice, this is the production of the stains of vice; this is the path which conducts to the cessation of the stains of vice. When he thus sees, when he thus knows, his mind is delivered from the stains of desire, from those of existence from those of ignorance. His mind being delivered, his knowledge is thus: existence is exhausted; (for me) the duties of religious life are accomplished; what is to be done has been done; there is no place to return here below. This is the general and foreseen result; the most eminent and the most precious."

This is a short summary of this remarkable Sutta—A more detailed account and a learned critique on these different stages is given in appendix No. XIII. It is evident from it that the great aim and object of the Buddhistic religion was to relieve every one who chose to take the proper means, that is the religious life, or the life of an Adept, from a return to a new life on this earth. Many scholars suppose that this is to be effected by means of annihilation. But it is, to the writer, inconceivable how anyone who at all studies the Buddhistic writings, can arrive at this conclusion; for the expressions used describing the final state of the blessed Nirvana all imply continued consciousness and perfect happiness. No doubt this view as to annihilation has been arrived at by merely looking at the etymology of the word "Nirvana;" an insecure foundation to build such an extraordinary edifice on. The punishment of sin was a return to earth life; the escape was by means of the before mentioned stages of Adeptship, by which Nirvana or the annihilation of earth life for the individual was attained, and his continued existence in the Heaven of Brahma secured.

C. C. M. and the majority of the Theosophists seem to differ from the undoubted teaching and practice of Buddha and his followers as to avoiding flesh diet and alcohol (Buddha knew nothing of tobacco or he would undoubtedly have forbidden it also); it will be seen from the foregoing that Sakya makes this abstinence the very first precept and stage

in the upward path of Adeptship or the religious life, truly considering it as the necessary foundation and basis of all progress.

That *general* progress towards the higher life, can only be made through Vegetarian practice, seems to the writer to be clear; when we consider the hardening of the sensitive feelings, and the indifference to the pain and tortures of the animal world involved in flesh-eating, how can the tenderer feelings of sympathy and love exist? It is in vain to say that a flesh diet is necessary, the highest scientific evidence has been produced against that view; and the practice of the majority, and of the healthiest and strongest of the human family, cries out against the absurd statement. Economically, it is the only and best means of getting rid of poverty, and of enabling the world to be fully peopled with a happy and innocent population; as it has been proved that seven times the population could be supported in health and comfort, if humanity would but consent to abandon blood and cruelty, and live on the pure fruits of the earth.

Louis Lambert, who was a Spiritualist before "Spiritualism," so-called, was known, and whose life has been sketched by Balzac, in his "*Etudes Philosophiques*," had a theory that all our thoughts and emotions were material (etherialised material) substances; if this theory be true, and it well may be, as in truth we know nothing whatever of any substance, either matter or spirit, how important it becomes that our diet should be pure, undiseased, and not vitiated by torture and agony, as it is with flesh diet.

The members of humanity in Europe and in America, particularly the flesh-eating part, are unhealthy and unsound, and becoming more so every decade; and the animals they feed on they make also unsound and diseased by unnatural habits and vitiated food, and so the evil goes on increasing.

Surely those who aspire to adeptship, and the true religious life, should set an example to others, who, for the most part, sin through ignorance of the truth. The best Adepts, the best thinkers, and the holiest livers the world has even seen, have, in all ages, agreed in perhaps but this one principle, abstinence from cruelty to the sentient world, shown by abstinence from a flesh diet.

A. J. C.

Lucerne, Switzerland.

Next Sunday evening at 7 o'clock, the Hon. J. L. O'Sullivan will deliver an address at Mr. Burns's, 15, Southampton Row, on Extraordinary Spiritual Manifestations in the United States. A collection will be made to support the work of a Spiritualist whose troubles we regret.

A PROBLEM IN CLAIRVOYANCE.

THE MURDER OF ABDUL AZIZ.

To the Editor of "The Spiritualist."

Sir,—About five years ago, you were good enough to publish in your journal some letters of mine, in which I described, as accurately as I could, certain visions, purporting to reveal some of the incidents connected with the fate of Abdul Aziz, the late ex-Sultan of Turkey, as witnessed and described by Miss Jessie Nicoll, of Newcastle. I therefore take the liberty of addressing you again on the subject.

You will remember, perhaps, that I did not reply to the sharp criticism of one of your correspondents, (Mr. Pearce), who attempted to show that the visions were *untrustworthy*, and gave his reasons for so doing. I think, in the light of recent events, it is worth while to examine your correspondent's objections.

In one vision, Miss Nicoll saw the ex-Sultan "stabbed deeply in the breast." This Mr. Pearce took objection to, on the strength of a report sent to the *Lancet* by Dr. Dickson, Physician to the British Embassy, who, after describing the scissored wounds on the arms, remarks that "no other injury was discovered on his person." Now, from the *Times* newspaper, of June 30th last, I quote the following, dated from Constantinople, Wednesday, June 29th. After describing Midhat Pasha's defence of himself in Court, the report goes on to say that he "ridiculed the testimony of Marco Pasha, the chief physician of the Palace at that time, who professed to have seen, from the Asiatic side of the Bosphorus, what took place on the European shore, and yet *could not* see a wound said to have been *inflicted on the body of Abdul Aziz in the region of the heart*."

The *Saturday Review*, of July 2nd, says, in the course of an article on the subject: "Of eye-witnesses, the most respectable are the European physicians, who at the time certified to the probability that the ex-Sultan had committed suicide. It has, indeed, been stated that they were not allowed to see the body uncovered, but, if they had any regard for their professional character, they would have withheld their certificate until they were allowed proper means for ascertaining the truth." If this be true, Dr. Dickson's report is not of much account. Even the leading organ of Dr. Dickson's profession sets no value upon the testimony of the nineteen physicians; nor did it do so at the time of their certifying, for it (*Lancet*, July 2nd) says: "It was on medical grounds we questioned the probability of suicide," and adds that, "We were alone in our

opinion, in 1876, but five years afterwards it turns out we were right." Well, whatever truth there is in Midhat's reference to the "wound in the region of the heart,"—for he must have had some reasons for alluding to it—I certainly think that recent events have added to the probability of the trustworthiness of that part of Miss Nicoll's vision.

Dr. Dickson said also, that he had been assured by Dr. Millingen, court physician to his Majesty, that the "ex-Sultan's mother, his wives, his eldest son, his daughters, and all the women and eunuchs of the harem, declared to him (Dr. M.) that his Majesty had killed himself."

I have read in the daily papers, recently, of the present Sultan being congratulated by the *Mother* of Abdul Aziz, for having removed from her son's name the guilt of suicide. And that many of the members of the harem have given evidence against the alleged murderers, who, in their turn, are members of the household. Well, so much for the evidence of the Doctors.

Miss Nicoll's visions clearly pointed to the fact of Husséin Avni having been the instigator of the plot against the ex-Sultan's life. In one scene she sees him in the act of bribing and commissioning the assassin; in another she sees himself assassinated. It was contended that Husséin Avni was incapable of such a crime, Mr. Pearce asserting that "no one who knew the character of this minister, could suppose him capable of such a crime." In answer to this, I will quote a telegram from the *Daily Chronicle's* correspondent at Constantinople, under date of May 2nd, and which I have never seen or heard contradicted. The telegram in question is under the heading of "Extraordinary Revelations," and runs thus:—"The judicial inquiry into the murder of Abdul Aziz is proceeding, and has already brought an extraordinary plot to light. It has been discovered that Husséin Avni Pasha had elaborated a detailed plan for the destruction of almost the whole Royal Family." What there may be of truth in the telegram from which I quote, I don't know, but I think it is universally believed now, that the late Sultan met his death by violence at the hands of others, and also that the late trial was only a farce, for the purpose of getting rid of the Pashas, who are obnoxious to the rule of the present Sultan. I think that the sentence on Midhat and others,—seeing that nothing was really proved against them,—does not militate against the alleged revelations through Miss

Nicoll. Assuming even that the condemned men were accessories to the crime, it does not necessarily follow that Husséin Avni was innocent. Somebody, no doubt, acted as leader in the deed, and I think that the tragic end of Husséin Avni was strongly suggestive of the work of an avenger. However, he is no longer punishable by human laws, and that may be one reason why his name has not been brought more into the case. The *Lancet*, of July 9th, in commenting on the affair, says:—"Looking at the case from a medical standpoint, we confess that the conclusion now reached accords with the view we have taken throughout; but as regards the question of a *personal* allocation of the guilt or vengeance on the offenders, we offer no opinion, except that probably the time has passed when justice could be done."

Your critical correspondent referred to what he called a "striking inaccuracy," in Miss Nicoll's estimate of the age of Husséin Avni, as she saw him by her clairvoyance. She thought he looked between thirty and forty years of age. Mr. Pearce says he was 57. Well, I have frequently during life, heard disputes about the supposed age of some particular individual, with, in some instances, as much as 20 years between the estimates of the disputants. Miss Nicoll does not claim to be an expert in that direction, so assuming that Husséin Avni appeared to her exactly as in earth-life, a miscalculation of his apparent age, might, according to common experience, only prove her inability to calculate from appearances. I really cannot see how any "striking inaccuracy" is proved, seeing that it was at the most only an estimate.

I do not know whether any precedent can be found to warrant my replying to Mr. Pearce, after such a considerable lapse of time, but I crave his indulgence in so doing, the reasons being that I was unable to do so at the time, as argument was of no avail; it was a question of fact. The certificate of the doctors being the strongest part of the evidence against what was recorded by me, to have substantiated my point I must have thrown doubt on the medical testimony, which I was unable to do.

I said in one of my letters that the proof would depend on "revelations from official sources hereafter." So I felt content to wait, and in this letter I have attempted to show that some such revelations have been made. I quite agree with Mr. Pearce in regard to the untrustworthy nature of much that is called mediumship, even when the medium is quite honest, but I can assure him our

object was truth, and nothing less, not notoriety.

During the last five years I have often been attacked, but always gave it as my firm conviction to those who ridiculed the alleged revelations, that something would transpire to confirm them. As to the medium being psychologised by the sitters, or having mental pictures of the state of her own brain presented to her, I do not for many reasons believe it, as she did not take the least interest in Turkish affairs or in anything of a political nature; her only reading was light novels. It was only by dint of much persuasion that she sat, as she used to be so prostrated afterwards. In fact, after the vision of the assassination of the minister (Husséin Avni) she refused to sit for the same object any more; nor did she do so, although she was often requested to comply with the wishes of what she described as "an innumerable band" of men in oriental dress. If she had complied, much more might have been done. If you will be kind enough to give this letter space in your journal, perhaps some of your readers who know more than I do of what is transpiring in Turkey at present, may impart some information to show how far the alleged revelations are to be trusted. I had newspapers sent to me in 1876 ridiculing the affair. I think now that they will view things differently.

WILLIAM BOWMAN.

7, Farringdon Road, London, E.C., July 16th 1881.

REMARKABLE SEANCES.

No. II.

BY THE COUNTESS OF CAITHNESS.

Mr. Home came to Brighton on the 23rd of January, 1869. I received him at my house, and on that first evening (a Saturday), we dined with Lady Louisa Kerr, in company with Lady Gomm and her nephew the Hon. Edward Douglas, and Mr. S. C. Hall. After dinner we had a *séance* in the drawing-room, also attended by Mrs. Edwardes Jones.

We began by a prayer offered up by Mr. S. C. Hall, also by inward individual prayer. Almost immediately the spirits gave us indications of their presence; the table was moved by them away from the centre under the chandelier, where it originally stood. There was a great deal of light in the room; two gas lights burning low, and lighted candles on the chimney of both drawing-rooms.

An exact imitation was given by rappings and by the heaving of the table, of a railway train; no one could doubt what was meant,

it was so perfectly imitated. These signs no doubt alluded to the journey the two gentlemen, Mr. S. C. Hall and Mr. D. Home, had made that afternoon from London.

Lady Louisa Kerr was very anxious to see a hand, and one appeared to her. We were all touched by different hands. The alphabet was called over, and several messages were spelled out, often with musical signals given on the accordion. Rossini came, and he said to Mr. Home, "*Amico Grazie.*" Mr. Home said that this little message alluded to a letter he had published lately. He asked the spirit if he were really Rossini, to play something from one of his operas, and the accordion immediately played the overture to William Tell (Guglielmo Tell.)

One of the first messages was the following, given in reply to our question of what signs the spirits would give us of their presence:—

"We trust our loving Father will grant us the power to make ourselves manifest. We know not with what power He may bless us."

Then there was another message, which I cannot read, for the paper had a great hole burnt in it in the following manner:—

Mr. Home went into a trance; he walked about the room, played the piano, and stood behind Mr. Douglas's chair, and Mr. Home seemed to be speaking to someone about him and to mesmerise him; he said it was for his good, and would remove his headache. Finally, Mr. Home went to the fire, and took out a large red-hot mass of coal, which he held in his extended hands, and blew upon to keep it alight. He walked up and down the room with it, then went to Lady Louisa and wanted to put in her hands, but she drew back. He said "No, you must not have it, for if you have no faith it will burn you." Lady Gomm extended her hands, saying, "I will take it without fear, for I have faith." Mr. Home then placed the burning mass in her hands, and she did not feel it at all, although she held it for at least two minutes. It was afterwards put on the sheet of paper on which we had written down the messages, and which directly began to blaze, and had a great hole burnt in it. This partly burnt sheet of paper is still in my possession.

On other occasions, Mr. Home has placed the paper on Mr. Hall's silver hair, and drawn his long locks all over it, without one being singed. It is a curious, but not at all a pleasing manifestation of Spiritualism.

The message which closed the *séance* was—
"We must now say *God bless you.*"

MEDIUMSHIP IN ENGLAND, AMERICA, AND FRANCE.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER TO THE COURT OF PORTUGAL.

Allow an old American correspondent of yours to address you a few remarks prompted by his observations during a short and hurried visit to London and Paris.

What has struck me most forcibly is the contrast between the splendour and abundance of the phenomenal manifestations now taking place in the United States, and the comparative paucity and poverty of those which come before the public on this side of the ocean. Is it the fear of police persecution before ignorant and stupid authorities which discourages and paralyses your mediums, and compels them to exhibit only with fear and trembling on invitation to private houses? Is it the discredit growing out of the Fletcher affair? Is it climatic? In Paris, M. Leymarie asked me why American and English mediums did not come there. I ascribed it in part to the general belief that a medium had no fair chance before the police and judicial authorities there, and to the fact that formerly, at least, the French school of Spiritualists used to discountenance and affect to look down on the "phenomenality," and to consider that they obtained better and higher manifestations from spirits talking re-incarnation with them through the rapping or tilting of tables, or through the pens or pencils held by mediumistic hands. He begged me to assure them that they were now anxious to get more of the impressive evidence involved in the phenomenality, and to inform my countrymen that, under the patronage and protection of the Société Psychographie, good mediums would now be quite safe, and would be liberally patronised. He complained greatly that when Eglinton was recently in Paris, they could not induce him to give any *séances*. They would gladly welcome him back to No. 5, Rue Neuve des Petits Champs, just in the rear of the Palais Royal.

Here, in London, I have seen only two mediums, the one Mr. James Cecil Husk, and the other Miss Caroline Pawley, whose advertisement contains the unusual feature that her *séances* are "free of charge." I found her a very pleasing lady, honest, innocent, and zealous, and still, as she said, going through a process of development, by her "band" of spirits. I found that her "free of charge" was not a mere figure of speech, prophylactic against your police magistracy, but a sincere reality. At the close, when asked what was her usual

fee, she answered that it was nothing. My friend who accompanied me, said that she could not refuse what we desired voluntarily to offer. She still declined. "But, Madam, you cannot prevent our sending you our offering; for mediums must live." "Pray do not, gentlemen," was her earnest reply, "I shall be compelled to send it back, as I have had to do on former occasions. My guides forbid my taking money. The principal one is the spirit of my father. I have a small income, sufficient for my modest needs, and I cannot, under any circumstances, accept anything." All I could do was to pay her a second visit at 43, Earl's Court Road, and amaze and delight her with some account of some of the recent marvels I had witnessed in America, and by showing her a collection of the photographs illustrating the famous *séances* in Paris under the auspices of the Count de Bullet, of which I used to be the historiographer through your columns. The principal manifestation I obtained from her was this. We had scarcely taken our seats with her at the table, when she expressed great surprise at what she saw clairvoyantly. "Why, there is a great troop of black people who have come with you, and they are ranging themselves round the room." I asked whether they were Hindoo spirits, long-haired. "No, they are woolly-haired, and they are old and young, of both sexes; they are what you call African negroes." I expressed surprise at this, as neither my friend nor I had ever had any particular connection or relation with them in our own country. (During what followed, she more than once answered that they were still there, looking on). Presently she said to me that there was a very tall dark man standing now close behind me; and beginning to write, she produced this: "It is I, well known to your world as *Abe Lincoln*." I again expressed surprise, saying that neither my friend nor I had known him in life, nor been of his party, nor been connected with him by any particular sympathy or friendship. She then went on to write as follows:—

"Death, so named, is such a leveller, abolishing all distinctions; and I am often with you. It may be a matter of surprise to you; it is not to my spirit now. You love freedom. Ah, good friend, none more than I also. Work on in the cause of emancipating not only those who were slaves, but those who are slaves, and slaves of a worse type, namely, the lowest type: the mean, the selfish, the narrow, in all ways. Work on, work on, work on, and your endeavours will be blessed. It is I who have

caused these lines to be written, for I, unknown to you, am one of your close guides."

While it greatly surprised me, since I had been a strong sympathiser with the South in our civil war, this made no great impression on us (it was before she had proved her honesty by refusing to accept any payment). I thought that, knowing us to be Americans, it might have come out of her own sole mind. I asked Mr. Lincoln to tell me something about Booth (his assassin). She proceeded to write:—

"I do not wish to refer much to that seemingly painful passing away, and the hand that was made the instrument of my passing quickly into the present life, but I wish only this to say. He, that poor misguided man, was one of our own side, a Northerner. To myself it was the most blissful event, and while many were taking upon themselves a great amount of hostile feeling, and would fain have fought with their brethren the other side, I was enabled, as it seemed, by spirit help, to stand between, and impress upon their minds that they were wrong, and wherein they erred."

The *cortège* of negroes had evidently accompanied their great benefactor and liberator. Of Miss Pawley's honesty as a medium, there can be no question. I therefore feel bound to believe that these were there whom she clairvoyantly saw; the more so as Mr. Lincoln's utterances on the subject of other freedoms beyond that of the emancipated negro slaves, were characteristic of that good and sincere man. A couple of days afterwards I bore to Miss Pawley an invitation to dinner from a distinguished lady, a well known and well beloved Spiritualist—need I name Mrs. Makdougall Gregory? She seemed much pleased, but said she must see what her guides said. And her hand presently wrote: "It may seem strange to refuse so kind and unselfish an invitation, but we are at present so careful with our precious instrument that we hardly can hold her in the tenement of the body. She herself is hardly conscious of the many wondrous changes that are now passing through her to get her ready for the work that, with our help, is to be her delight and duty during the remaining portion of her earth's journey. I assure you, my friend, with great pleasure, she shall write to your friend when the time has expired that she will be enabled to mix a little more with others than just now. I sign myself One of C. Pawley's guides."—"Her father, I presume."—"Yes."

This is certainly an experience with mediums as pleasing as it is novel. Perhaps this

lady is the first forerunner of a new class of mediums, who, finding themselves, as so few do, in a position of pecuniary independence for their modest wants, may choose to devote their powers to the work of Spiritualism for the sole love of it, and of its essential meaning and object. This is no reason why we should not liberally support those public mediums whose poverty make it necessary for them to live by the altar which they serve, and are specially endowed to serve. I take it for granted you will watch with interest the further development of her mediumship and of its manifestations. I am told by a lady friend who lives with her that they include materialisation; in reference to which I gave her the piece of advice, that she should provide fine gauzy drapery, as Count de Bullet used to do, so as to economise to the spirits the "power," required for its production by themselves. There was, in her parlour, a small cabinet, just large enough to hold a chair, formed by a semi-circular hoop, and secured to the wall between the two windows, from which hung curtains to be drawn forward so as to enclose her when seated. She gives sittings only by appointment on letters of application, though she gives them to strangers, as in my case. I trust that her "band" of guides will know how to discriminate among unknown applicants, and to admit only those who ask in a right spirit, and who will know how to treat her with the delicacy and respect due to a lady who uses her mediumship as her action in my case proves that she does.

I found Mr. Husk, who is all but blind, to be a genuine and good medium. He came to my rooms, the rear one of which we darkened. It was so small, and so crowded with its large furniture, a bed, wash-stand, dressing-table, and bureau, that when I placed a round table and three chairs in the vacant space surrounded by these articles, the medium being seated with his back to the window and my friend and self opposite to him, at the table, with our backs to the door, all holding hands, he was completely imprisoned. Nothing larger than a cat could have got round from where he sat to the rear of us. On the table were placed the musical instrument called Oxford chimes, a speaking-tube, and, set in a frame like that of a slate, a plate of that peculiar phosphoric glass (if I may so term it), which is so luminous in the dark as to make clearly visible any face or form brought near to it. We reinforced its luminosity by holding up to it a candle and a lot of burning wax matches for some minutes.

The principal manifestation was that of the voices of some half dozen spirits. With our old friend "John King," we held a good deal of conversation, his voice being the one we were familiar with of old, only more resonant than usual. He materialised several times, showing himself, not by his own "lamp," but by the light of the phosphoric glass. He gave us his old familiar grasp of the hand; and while my friend, by John King's direction, held his hand firmly clasped with that of the medium, the chair of the latter was threaded on to their united arms. The musical instrument was played upon while all our hands were joined together. But the most interesting thing to me was this. My mother had been speaking to me, though in a voice too low and muffled to be recognizable as hers of twenty-one years ago. By way of verifying her identity, I asked her to give me her "accustomed sign," which I have often received from her as a spirit. What it was I alone know; the soft hand, whose touch I well knew, was then laid on the top of my head, which it tenderly caressed, and then moved forward, and, with one finger, made on my forehead the sign of the cross in the peculiar way always employed by her, namely, by making first the horizontal line and then the up and down one, reversing the usual way of forming that sacred symbol. This was pretty conclusive. Even if the medium could have vaulted over the table and our heads to get to the rear of me, he could not have known the sign I had asked for. I cordially recommend Mr. Husk as a medium, and also as a modest and intelligent gentleman. As he does not advertise, I will mention that his address is 26, Sandwich Street, Burton Crescent, W.C. His fee is two guineas. If any of your readers should send for him they must be careful to help him (in his blindness) into the cab, and direct the driver to get him safely into his mother's door.

CONCERNING ADEPTSHIP.

The definition of an Adept given by "Theosophist" only exposes another curious error. Clairvoyance and projecting the spirit are feats of *white* or human magic; they are simply developed mesmerism, as is also the healing power, which only in regenerate beings partakes of a divine character, and then pertains to *red* or divine magic. To make three incongruous attributes the test of Adeptship, is the apex of absurdity. Had Mr. J. A. Campbell been but a little more serious, he would, unconsciously, have made a discovery. For an Adept

(i.e., a vital Adept) can be said to be one who can turn his soul out, or rather one whom the soul has turned inside out. "Jesus being asked when his kingdom should come, answered, when two shall be one, and that which is without as that which is within; and the male with the female neither male nor female."

II. *Clement V. 1.*

Although Adeptship is only fully understood by an Adept, it can be generally defined to be either *mental* or *vital*, one being a confirmation of the other. In the occult, "to know is to be." A mental Adept is one who, by initiation, intuition or illumination, has arrived at complete knowledge of the true philosophy, and who lives according to his principles.*

Truth is its own law, consequently mental Adeptship is generally unattended by phenomena, as these are the attributes, but not the object, of vital Adeptship. A mental Adept is he who thinks for all. A vital Adept is one who, because he feels for all, has the healing power conferred upon him that he may relieve the suffering. But he who destroys an evil or an error is as great a benefactor as he who removes a pain. After some years of right life, and when one is not working under abnormal circumstances, it is merely a question of a few months' or weeks' active practice to pass from mental to vital Adeptship.

There is a diversity in Adepts, for instance, Philo, Scotus Erigena, Thomas Aquinas, Spinoza, Boehmen, St. Martin, and many more Mystics and Kabbalists, were purely mental Adepts. In Plotinus and several Alexandrian philosophers, mental and vital Adeptship were equally well balanced. While with Jesus Christ the mental part was subordinate to the vital. But there are no gradations in the soul-world. The imperfect has grades of comparison, but the One is incomparable.

My individual attainments are my private affair, and have nothing to do with the matter. It is not the question whether I can project my double, any more than whether I can stand on one leg for a longer time than anyone else, but, "are these things which I teach true?" Your readers, therefore, should only take my teachings into consideration. These, as I mentioned to you in our first private conversation, I base exclusively upon reason, and do not intend to appeal to the marvellous. For

* Although Adeptship has, to the best of my knowledge, not been in this wise recognised and classified by anyone else before, the division, as I have given it, nevertheless exists, even as all the phrenological organs existed before they were named and numbered.

even a thunderbolt cannot improve a bad argument, and in things pertaining to rational life let us speak only rationally and leave miracles to phenomena-hunters. It is as easy to accuse one of doing miracles by the aid of the devil as it is to accuse him of want of charity; this is amply instanced in the life of Jesus, who was also compelled to use strong invective against the misleaders of his time.

In as far as I know how to attain to the divine power and wherein it consists, I do not in the least care whether I am designated as an "Adept" or not. But why we should bow the head to an individual who *can* perform the trick of sending his double about, is as complete a mystery to me as it must be to most of your readers.

There may be "some who mistake hysteria for greatness," even as there are others who erroneously believe alcoholic or anæsthetic intoxication to be equal or similar to divine illumination. The many "Britons" who are desiring Adeptship, however "patient, slow and laborious" they may be, will never find the absolute in a bottle of port. And although they may be "Britons" and beef-eating Britons, the absolute will never sing "Rule Britannia" for them, nor "Yankee Doodle" for Americans, however "patient, slow and laborious" they may be.

The personal remarks in "Theosophist's" letter meet my most benign indifference. I derive consolation from a perusal of John v, 41—44; viii, 13—19, 45—47, and from the fact that ignorant opposition to anything that I have written but serves to establish it upon a firmer basis.

J. K.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinion diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

A LETTER FROM MRS. EMMA HARDINGE BRITTEN.

Sir,—For many years past, I have been collecting materials for a compendious history of the great modern Spiritual movement, as it has transpired all over the world in the nineteenth century. This work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the movement of which they are the authors and promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive record of the work they have accomplished in the nineteenth century, and the reasons they have alleged for this charge,

and the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have, as above stated, employed the last few years of my wanderings in gathering up from every available and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me, that the present time has been specially designed for its commencement, I would now solicit from those who may be interested in it, such literary contributions of a personal or local character, as each one may feel impressed to send. I do not promise to use all I may thus receive, because the ultimate selection of matter for publication must necessarily exclude at least ninety per cent. of the mass I have to select from.

Still, I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially so, as I propose to add to the history of the movement, a large number of brief biographical sketches of such personages as have been prominently and usefully connected with it. Trusting that the friends of Spiritualism will aid me, as far as possible, in accomplishing a work which gratitude to the spiritual authors of the movement, no less than justice to posterity, imperatively demands,

I am, ever reverently and faithfully,
The Servant of God and the Angels,

EMMA HARDINGE BRITTEN.

P.S.—Prepaid postal matter can be addressed to my residence, The Limes, Humphrey Street, Cheetham Hill, Manchester, England. [Foreign Journals please copy.]

THE THEOSOPHICAL SOCIETY.

Sir,—I regret to perceive that my friendly warning, for such I intended it to be, has been taken in an unfriendly spirit, but have not the slightest objection to let the controversy expire.

J. K.

THE BARON DU POTET ON MESMERISM.

Some time ago the late Baron Du Potet presented us the copyright of the most practical and useful of his works on mesmerism, but we have resolved to relax in our exertions to bring out new standard psychological books, in consequence of the stumbling-blocks placed across our path by Spiritualists, while doing this useful work. When the translation of Professor Zollner's book was bought out, an American Spiritualist firm at once pirated it without the consent of the author, translator, or publisher, helping itself to much valuable work without paying for it; and a London Spiritualist notorious for two years' persistent antagonism to us, took the trouble to write to an Australian journal recommending the pirated edition, and making a remark calculated to raise public prejudice against the price of the English one. When active steps likely to cut down the sale of books in America and Australia are thus taken, we cannot continue to any great extent the commercially risky work of bringing out psychological books, and must revert to the custom prevalent in the movement before we commenced issuing standard works, of requiring guarantees against loss before bring-

ing out a proportion of useful books. If various Spiritualists will send us in advance orders amounting in the aggregate to 200 copies of Baron Du Potet's work at 7s. 6d. each, we are willing to bring out the excellent book, but cannot attempt it otherwise.

MISS CORNER, who has been on a visit to the Baron and Baroness Von Vay, will next Tuesday leave Gonobitz to visit Mr. and Mrs. Cranstoun at Lucerne.

THE Annual Camp Meeting of Spiritualists at Lake Pleasant, Massachusetts, began on the 15th of this month, and will continue until the 5th of September. From the engravings sent us, the scenery in the locality appears to be magnificent.

AUSTRALIA is adding to the book literature of Spiritualism. We have just received from Melbourne a consignment of copies of a new work entitled "*Spiritual Philosophy*," consisting of spirit messages purporting to come from Swedenborg.

SPIRITUALISM AND THE CHURCH OF ENGLAND:—At the Church Congress to be held in Newcastle on the 4th of October next, the Revd. Dr. R. Thornton will read a paper on Spiritualism, after which the Revd. Randall T. Davidson, Mr. W. R. Browne, and Canon B. Wilberforce will speak on the subject.

THE ARYA-SAMAJ: "Ignorance" writes, "Some Theosophists have been careful to define their position to the Arya-Samaj, but not one of them has told us what the Arya-Samaj is. Is it something to eat? I repudiate the idea that it is an ostrich, and oppose the argument that it is an omnibus driver, but am ready to fight for anything mysterious, if anyone will give me a hint what it is."

KOOT HOOMI:—An Eastern scholar who has studied occultism writes to us, "Koot Hoomi Lal Singh is a genuine Indian name, as genuine as William Jones in England. It is not 'Koot Hoomi' alone. I believe in the real and material existence of such a person, who will probably be found to be a common jogi, like the one at Allahabad."

MR. J. A. CAMPBELL'S LETTERS:—Mr. J. A. Campbell has begun issuing to subscribers his series of letters on Spiritualistic subjects, and the first one is exceedingly interesting. He forcibly sets forth that when wonderful phenomena are divorced from morality and united to vulgarity and ignorance, they should be studied merely as phenomena, and not revered. We hope that he will have many readers; those who desire to take in the series should write to Miss C. A. Burke, 88, St. Stephen's Avenue, Shepherd's Bush, London.

THE DUKE OF MANCHESTER AND A HEALING MEDIUM:—We extract the following from a recent Sydney telegram, which appeared in the *Herald*:—The Duke of Manchester has attended one of Milner Stephen's *séances*. He saw some deaf patients operated upon, and having been deaf in one ear for many years, His Grace determined to personally test the efficacy of Mr. Stephen's treatment, the patients having declared that they were cured. Mr. Stephen breathed into the Duke's ear, and after a short treatment His Grace could hear with the ear for the first time for many years. A watch was placed to his ear, and he said he could hear the ticking for the first time for twelve years.—*Harbinger of Light* (Melbourne) June 1st, 1881.

Answers to Correspondents.

J. F. Y., Llanelly: We have heard nothing more about the alleged development of clairvoyance by the method you mention.

M: Our suggested explanation of the brooch incident applies also to the cigarette-case incident.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

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PLATE II :—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

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PROFESSOR ZOLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

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